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the land is owned by the person listed and his or her "heirs" or "brothers." For example, one paddy in Caticugan, inherited on the death of a parent, is owned jointly by seven brothers and sisters. The land records often do not indicate these facts of ownership because the land continues to be registered under the name of an owner dead many years. Heirs often fail to change the land registration records at the municipio due to the small fee charged for the service.

Of the individuals interviewed during the survey in Caticugan, 50 per cent owned their ricefields, 37 per cent were tenants and 13 per cent owned some paddy and tilled others as tenants. In Sandolot-Datag area, of the thirty-one families interviewed, 74 per cent owned their ~~paddies while 26 per~~ cent were tenants. In order to obtain as wide a sample as possible, I did not request these families to give data on all of the ricefields they cultivated, but obtained figures for just one paddy. Therefore, some owners may have been also cultivating paddies as tenants. Three of the tenants in Caticugan were farming paddies owned by either a wife's brother or mother; another worked a paddy owned by a mother's brother. In Sandolot-Datag three tenants had as landlords a sister's husband, father's brother, and a third cousin, respectively.[35] [602]

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[35] A recent survey of thirteen barrios states that 31 per cent of the landlords of tenants were related by blood or marriage to their renters. Rivera and McMillan, op. cit., p. 43.

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the landlord always carted the fence away for his personal use. Normally tenants live in their own houses. Several landlords assisted tenants living in the more isolated barrios to build new homes by furnishing nipa shingles.

When the harvest is divided the landlord or one of his family, quite often the wife or a daughter, will go to the field to help in the division of the crop; this, however, is not always the case. Some landlords permit a tenant to bring his share to his own house. A tenant's family is allowed to eat all the green corn they wish; this increases their share. Restrictions in this matter, probably would be almost impossible to enforce. I neither witnessed nor heard of violent quarrels over the division of crops between tenant and landlord. The only argument I heard was a vicious verbal fight between a brother and sister in Siaton poblacion over the division of corn from a jointly-owned field that was farmed by the brother.

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Another reason for the generally friendly relationships between tenant and landlord may be that they often are relatives. While kinship does not necessarily prevent exploitation of one's tenant-relative, it often tempers the situation. Under barrio social organization, one is less likely to come into open conflict with an aunt, uncle or affinal relative than with a non-relative. Relatives often are more considerate in arranging farm tenure than non-relatives. The pitiful exploitation of

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new slats installed. A local riddle accurately describes 356
the general appearance of most of the Caticugan dwellings. 524

Since birth all patches. What is it? A house
(Sukad nabata tupak semina. Unda [illegible]? Balay)

COST OF BUILDING A BARRIO DWELLING

The basic materials used to build a barrio dwelling 435
are obtained in the locality, i.e., bamboo, nipa, house 178
posts, rattan, etc. Wire, nails, and galvanized iron 438
sheets are purchased in poblacion stores or, more frequent- 342
ly, obtained in Dumaguete. The use of wire, nails, iron roofing and cement, for example, in the construction of new dwellings in Caticugan, though still small, is increasing. More families would have purchased these materials during my residence except for highly inflated prices and restricted supplies. This trend toward using materials that are made and normally purchased outside the community (in contrast to going to the mountains to obtain materials) will continue to reduce the bartering that still persists in their basic economy and decrease the barriofolk's self-sufficiency.

In the past, a family who decided to build a new 476
dwelling in Caticugan were assisted by neighbors and 602
friends. Today, however, when an individual constructs a 178
new house it is mainly a family task. If additional labor 463
is needed the builder may hire local carpenters. House construction exemplifies the transitional process--from community cooperation, to family, and gradually to the

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assumption of certain skills by local specialists who are paid a cash wage.

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Table XXXVIII[1] illustrates the itemized costs of three different dwellings built in Caticugan in 1951.[10] House C's cost probably comes closer to the cost of the typical Caticugan dwelling than the other two dwellings. This house had two rooms--sala and kitchen--lacked wooden shutters, cement post supports, and little lumber was used. Table XXXIX[1] lists the items and cost of building a poblacion dwelling inhabited by a Siaton municipal official. No bamboo or nipa were used; the cost of the two dwellings illustrate the difference in dwellings between Caticugan barriofolk and Siaton principalia.

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The owner of House C did not hire any carpenters; he held a palihog that cost eight dollars. The work accomplished by palihog assistants could have been done in half a day by two laborers. The palihog, in this case, is an example of how "... the prestige factor inherent in the giving of a feast compensates for the lessened efficiency and the lower return."[11] While precise figures cannot be

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1 [See p. 667 ff, cat. 435 or 342--Analyst]

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[10] Some men of Caticugan make extra money by working for lumber firms in Dumaguete. For example, a father and son in Barrio Caticugan were hired by one firm to cut first-class timber (salay, gisok, sambulawan, yakal, and amoning) in the mountains a day's walk from their home. They were paid eight cents per board foot with an additional two cents per board foot for bringing the lumber from Pinac-an (where they worked a permit issued to the Dumaguete lumber firm) to the poblacion. Another group of four men in Barrio Caticugan worked four days cutting lumber from felled trees in the nearby mountains; they earned a total of twenty-five dollars, or a daily wage of about one dollar and fifty-five cents. These were the only two groups hired to cut timber in Caticugan.

[11] Melville J. Herskovits, Economic Anthropology: A Study in Comparative Economics. New York, Alfred A. Knopf, 1952, p. 107.

51:Hart E-3 (1950-1952)1954 OA1 Philippines
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574 181 Third, the fiesta is an economic investment. One's guests will, in the future, be one's hosts during their fiesta. In fact, this is one of several reasons given for organizing new *barrio* fiestas in southern Negros. The people felt ashamed to attend fiestas in neighboring communities without having a fiesta of their own when they could reciprocate enjoyed hospitality. In the long run, the bread thrown on the water returns. In some cases doubled. From this point of view the fiesta may not be as wasteful as many Filipinos believe.

796 181 *Fourth*, the fiesta serves a religious function, particularly in the *barrios* distant from the *poblacion* church. The fiesta is often the only time in the year the priest visits the local chapel and holds mass in the community for the barriofolk. Sometimes combining a baptismal or wedding celebration with the fiesta serves to reduce the family expenses by making a normal entertainment unnecessary by coordination with the fiesta. 621 181 *Fifth*, the fiesta re-inforces the people's feeling of solidarity within the *barrio* or *poblacion*, although sometimes the event may enhance competitiveness between different communities. Most Filipinos take great pride in their ● 602 *barrio* or *poblacion* fiesta. *Sixth*, the *barrio* and *poblacion* fiesta often reunite, for the only time of the year, members of the immediate families. 181 The ideal pattern is for one always to return to one's home fiesta. It is not at all uncommon to meet relatives from Siquijor, Cebu, Panay, Leyte, or even more distant places, at Negros Oriental fiestas.

996 794 181 *Seventh*, the fiesta furnishes the church with a sizeable annual income. The money collected for baptisms, masses, and the church's participation in the various religious activities of the fiestas is an important aspect of the financial support of the church by the people. The fiesta often renews the authority of the church in more isolated areas where this authority and responsibility lies dormant for most of the year. *Eight*, the fiesta in the larger *barrio* and *poblacion* is a commercial stimulant to 435 181 the economic life of the community. Prices are often raised, purchases of food and clothing more frequent and larger than normal. The fiesta creates new wants and needs which do not exist during most of the year.

426 181 *Ninth*, the fiesta is a means by which the indebtedness of many families is increased, by borrowing money to entertain their guests properly. Some families may mortgage their land for "agricultural" loans and others sell farmyard animals to raise a little cash for the fiesta. However, the waste may not be as great as imagined by many Filipinos. One's guests may next month be one's hosts. The fiesta also stimulates many people to work harder, and for others it is an oppotunity to augment the pitifully small family cash income by selling food and drink. *Tenth*, in the larger *barrio*